



The Augur

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Ira Goldberg, Dr. Robert Webber & Robert Leonard, Contributing Editors

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Coin—of—the—Month

MOSES' TRUMPETS

POSSIBLY UNIQUE JUDAEA CAPTA SESTERTIUS DISCOVERED

A bronze sestertius, minted by the Emperor Vespasian over 19 centuries ago to commemorate the Roman victory over Judaea, has been discovered with a unique design variation . . . whereas the standing soldier splits the word IVDAEA (Judaea) in the inscription IVDAEA CAPTA. Biblical Numismatic experts Mel Wacks and Ira Goldberg indicate that this is the first such example that they know of. In addition, Wacks said that "this is the most perfect example of a Judaea Capta sestertius that I have ever seen . . . it is perfectly centered, boldly struck, with amazingly clear details including the faces of both the standing Roman soldier and the seated captive Jewish woman!

The Biblical Numismatic Society, which handled the sale of this major numismatic discovery, revealed that the new owner was thrilled with the historic significance, rarity and superb quality of this coin, and he doesn't expect to consider selling it for many years.

This Judaea Capta coin was previously in the fabulous Nicholas Collection. Anyone knowing of any other coins struck from this IVDA-EA CAPTA die is invited to contact the Biblical Numismatic Society.



The pair of trumpets depicted on silver denarii issued by Bar Kochba during the Second Revolt (132-135 A.D.) are war-like emblems that recall the two silver ones made by order of Moses for the purpose of signalling the movements of the camp: "And the Lord spake unto Moses, saying, Make thee trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation . . . And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. Also in the days of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God . . ." (Numbers 10:1-10).

Two trumpets (Hebrew = hazozerot) were also used during the ceremony of water libation during the holiday of Sukkot, when two priests in solemn procession with trumpets in their hands marched from the Upper Court of the Temple down through the Women's Court to the Eastern Gate, blowing the trumpets.

By the time of David, there were evidently seven trumpets used in the Temple: "And Shebaniah, and Jehosha-



phat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God" (I Chronicles 15:24). And by the time of Solomon, during the Temple services there were "an hundred and twenty priests sounding with trumpets" (II Chronicles 5:12).

According to the Jewish-Roman historian Josephus, the trumpet was almost a cubit long (18 inches); it consisted of a narrow tube, somewhat thicker than a flute, ending in the form of a bell like a modern trumpet.

Thus, Professor Paul Romanoff concluded that "The trumpets on the denarii of Bar Kochba were a reminder of the former divine services and the blessing of fertility which was possible only with the reconstruction of the Temple."

Bibliography

Madden, Frederic, *Coins of the Jews*, London, 1903.
Romanoff, Paul, *Jewish Symbols on Ancient Jewish Coins*, Philadelphia, 1944.

Bibliophile Corner

MONEY OF THE BIBLE

By William C. Prime

(Originally published by the Elder Numismatic Press in the early 1900's.)

I. MONEY BEFORE COINAGE

At any early period in the history of civilization silver and gold acquired among men a high value in relation to other property. As all exchangeable values depend on demand and supply, and as the demand for these metals was universal and the supply was limited, they became familiar measures of value. In conversation, the value of one commodity can only be stated in relation to some other commodity, because all exchangeable value is, of course, relative. Thus, before Greek civilization had advanced very far, we find Homer speaking of a woman slave as worth four oxen, and an ox as worth a three-foot bar of copper or brass. We have an excellent view of early trade in Homer's description of the Greeks before Troy purchasing from foreign vessels wine for a feast, some for copper (brass), some for bright iron, some for hides, some for oxen, some for slaves ("Iliad" 7: 473). Here is no mention of gold or silver. Long ages before this date, in the ancient line of our civilization in Asia, men had learned to state values in terms of gold or of silver, because the universal demand for these metals had made them the universal "circulating medium."

Language demanded terms in which to express the quantity of the metal used in each and every trade, as well as the quantity of commodities sold. Naturally, the quantity of metal was determined by weight, and the several weights received names. The metals passed current with merchants only by weight, and this rule has always since prevailed in the commerce of the world. Many names have grown into language as measures of money value, each of which means a certain weight of precious metal.

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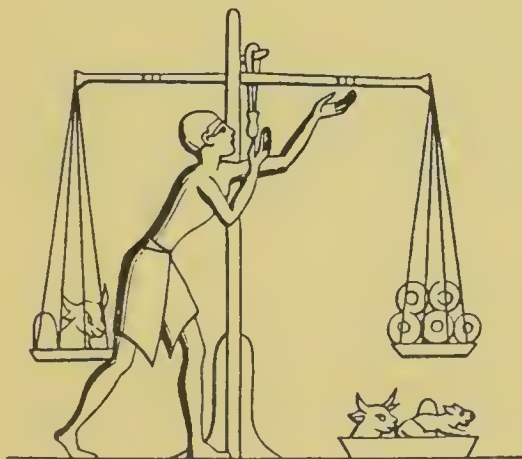
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Gold and silver, like tobacco and cotton, pass from man to man only by weight. The stamp on a coined piece of metal is a certificate that the quality of the metal is of a certain fineness, containing a regular and invariable amount of alloy, and the weight when freshly coined is a certain weight, both weight and quality having been commanded by law. Men accept a bright coin, relying on the certificate, and, in small transactions, pay little attention to the worn look of coins of the inferior metals. But in large transactions where great numbers of the coins are transferred, especially if gold, it is customary to weigh them and ingenious machines are sometimes in use which rapidly count and weigh each coin, rejecting and throwing out all that do not come up to the standard weight. Nor will any one accept in trade a gold coin which presents a worn appearance, indicating that it has lost even the smallest part of its original weight.

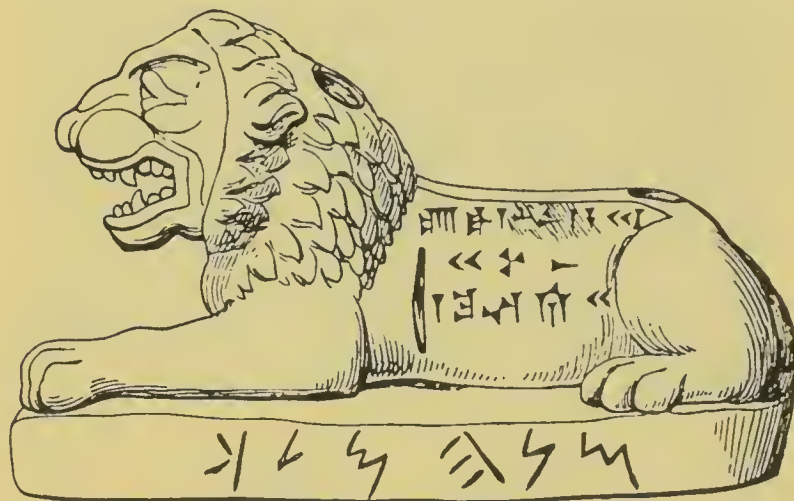
However burdensome to trade this ancient custom of weighing the metal appears to us, it prevails in practice in the East to-day. The traveler who pays out a French or British gold coin, or even a Trukish, often waits while the merchant takes out his little scales and weighs it.

Probably gold and silver were cast in forms convenient for use, and some of these forms were of tolerably uniform weight. It has been supposed that rings were found most convenient. On Egyptian monuments are pictures of men weighing piles of gold and silver rings. And among the spoils of war brought from foreign conquests by an Egyptian Pharaoh we read of great quantities of such rings, "1784 pounds of gold rings and 966 pounds of silver rings" (Sayce "Patriarchal Palestine," p. 99).



The first mention we find in the Bible of the use of "money" is in the purchase of slaves (Gen. 17: 12), and the next transaction in which it appears is the purchase of a burial-place (Gen. 23: 15). In the latter case we read of a bargain and sale in the style of the period. When they had agreed on the price, Abraham paid it. He weighed out to Ephron four hundred shekels of silver "current money with the merchant." The word "money" is inserted by the translators. The word "current" primarily refers to the quality of the silver. Pure silver is not known in ordinary trade or currency. American coined silver contains ten per cent of alloy. Silver in manufactures may be of various qualities. The laws of trade in Babylonia established by merchantile usage doubtless prevailed at this time in Canaan, and determined the degree of fineness for "current" silver. The word "shekel" must have come very early into use as the name of a specific weight for precious metal. It means simply "weight."

In Genesis 33, we read of Jacob purchasing land for a hundred "pieces of silver," and in Joshua 24: 22 the same transaction is related. This phrase, "pieces of silver," seems, as we shall see hereafter, to have been with the translators a favorite phrase. Here they ought to have transferred the original word into the English. Jacob paid a hundred kesita. Again, in Job 42: 11, we read that every man gave him a "piece of money," and every one an "ear-ring of gold." The word translated "ear-ring" means only a ring, and the word translated "piece of money" is "kesita." This word "kesita" also means "lambs." It is a very old word, not appearing in any late Hebrew literature. It belongs to the times when the flock of sheep and drove of cattle were still useful and convenient as a circulating medium, wherewith to buy anything. It may have come into use as a weight of metal which had some definite relation to the value of lambs. In the pictures of weighing rings which we find on Egyptian walls, we see weights shaped like animals, perhaps sheep and parts of sheep.



Lion weight of King Shalmaneser IV of Assyria; base inscribed "One Maneh of the King".

It is also worthy of note that in later times we find the Latins coming into the lines of civilizations, and deriving their word *pecunia*, meaning "money," "wealth," from *pecus*, "the flock." Their word *nummus* for a coin may possibly be traced to an origin in some such Greek word as *nemos*, meaning a "pasture." Their early coins, large pieces of copper, were stamped with images of bulls and other animal forms. In short, there is ample reason for thinking that in the times of Jacob and of Job, in what is sometimes called the patriarchal age, a kesita was a certain weight of silver, having reference to the value of lambs, which had been in earlier times in common use, especially among pastoral people, for exchange, and even for settling balances in barter. But the word "shekel," however, was retained, —always meaning a definite weight, and never applied to a coin during Old Testament times.

When Abraham sent his servant to Mesopotamia (Gen. 24: 22), we are told that when the man met Rebekah at the well he took a golden ear-ring of half a shekel weight, and two bracelets for her hands, of ten (shekels?) weight, and put the ear-ring upon her face. The question which has been discussed, whether the ring was a nose-ring or an ear-ring, does not concern us. The incident is important in the history of money as indicated that jewelry was made of specific weights, so that it would be convenient to use as money if needed. The same is true of

ancient gold ornaments which have been found in other parts of the world, which are in weight multiples of the same unit.

In the history of Joseph we find frequent mention of money. That it always means precious metal passing by weight is evident from the passage (Gen. 43: 21) in which the brethren of Joseph tell him of their finding their money in their sacks: "Every man's money was in the mouth of his sack; our money in full weight." It is unnecessary to cite the numerous instances in the Old Testament of the use of money. The prophet Jeremiah, about B. C. 600, describes minutely his payment for a purchase of land (Jer. 32: 9, 10). He "weighed him the money, even seventeen shekels of silver;" "took witnesses, and weighed him the money in the balances."

There is no mention of coined money in the Old Testament prior to the Captivity, unless in a passage in 2 Chronicles, to which we will hereafter refer.

Coin was unknown to any of the nations of the world until in or after the eighth century B.C.

The Gentile world, as well as the Hebrews, got on very well without coin of any kind. The Babylonian civilization, out of which came Abraham and his descendants; the Egyptian civilization, out of which the children of Israel had come to possess Canaan, —both these gorgeous and powerful civilizations, than which the world has never known more magnificent, had no use for coin. Vast cities, populous countries, teeming nations in all parts of the East, had extensive commerce, internal and international, constructed great works, employed and paid for industrial labor, lavished expenditure on art and luxury, but had no coin.



Specimens of a gold coin, of rude character, have been found near Sardis. They are rather thick pieces of metal, having on one side the image of a crowned king holding in one hand a bow, and in the other, variously, a spear or a short sword. They have on the reverse side the indentation produced by the punch with which the lump of metal was driven into the die. The date of these coins is unknown. They belong to the early age of the art of coining, and some have supposed them to be the oldest known coins. Improving but little in workmanship at a later period, this coin seems to have been issued under Persian authority in considerable numbers. The Greeks called it a gold stater. At a later time, a tradition arose among the Greeks that the coins had been issued by Darius (Hystaspis), and they called it *dareikos*, whence came our name for it, *daric*. If, as many authorities teach, this coin is referred to in 2 Chronicles, and in Ezra and Nehemiah, it is the first coined money mentioned in the Bible. But that it is so referred to is more than doubtful. In the Chronicles (1 Chron. 29: 7) we read that David received, for the temple fund, "five thousand talents and ten thousand drams" of gold. The Hebrew word here translated "drams" is *adarkonim*. The collocation of talents and drams, in stating a sum total, would obviously lead us to suppose "adarkonim" to mean weight, as the "talent"

certainly was. In the Book of Ezra, and in Nehemiah, we find the word "drams" frequently used, the Hebrew word being sometimes *adarkonim* and sometimes *darkemonim*. In Ezra 8: 25-27, we read that he "weighed unto them the silver, and the gold, and the vessels . . . I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents, also twenty basons of gold of a thousand drams" (*adarkonim*). In Ezra 2: 69, we are told of threescore and one thousand drams (*darkemonim*) of gold. In Nehemiah 7: 70-72, we read repeatedly of "drams" of gold, the Hebrew word being, in each verse, "darkemonim."

"Mr. Poole, in Smith's Bible Dictionary, under the word "daric" says, "that the Hebrew word is in the Bible name of a coin, and not of a weight, appears from its similarity to the Greek appellation of the only piece to which it could refer. The mention in Ezra and Nehemiah show that the coin was current in Palestine under Cyrus and Artaxerxes Longimanus."

It is not easy to see what there is in these mentions to indicate that the daric was in circulation in Palestine. The words are used in speaking of gross amounts, which may well be weights. Twenty basons of gold of a thousand (*adarkonim*) drams seems quite clearly to mean basons of that weight. Certainly the writer could not have intended to say in the Chronicles that David received as contributions ten thousand darics, for neither daric nor any other coin was known till centuries after David's death. In short, the idea that "adarkonim" and "darkemonim," both or either, should be translated "daric," is based solely on the similarity of the words to the Greek name of the daric to wit, "dareikos," and on the assumptions that the words mean the coins; an assumption for which there does not appear to be any basis. On the contrary, from the use of the word "hadarkonim" in 2 Chronicles, where it cannot mean "daric," and where it is used in collocation with "talent", a weight, and from its like use in Ezra 8: 25-27, where we read of the actual weighing out of talents and drams, the assumption is natural that the word implies a weight. Even if in the time of Ezra and Nehemiah the Greek word "dareikos" had come into use, which may be doubted, there seems no more reason for connecting the Hebrew word with it than with the Greek weight drachme, which has at least equal similarity. This subject, however, involves so many questions that we have no space here to discuss them; and we dismiss it with the remark that there is not sufficient reason to believe that the coin known as the daric is referred to in the Bible, nor any reason to suppose that it circulated as money in Jerusalem.

It was not very long, however, after this, that Greek coins came into Jerusalem, and their names became familiar to the Hebrews.

The rude appearance of the darics has led some to think that they were the first coins ever made. This opinion, however, has given way before the testimony of Greek authors and the evidence afforded by art in the succession of coins of the Greeks. (To be continued)

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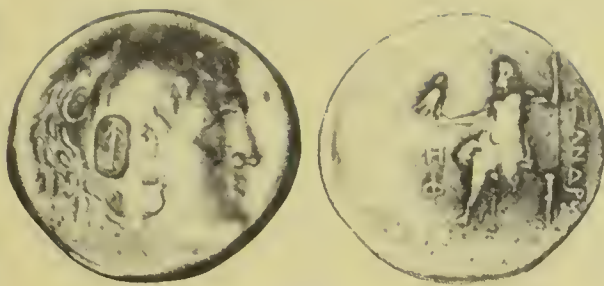
- 36-1 Lydia, before King Croesus, 650-561 BC. Electrum (natural mixture of gold and silver) third, 4.7 grams. Obv. Lion's head, Rev. Incused. BMC 7, Sear 3398. This is one of the earliest coins. Choice Very Fine (\$2000.00)
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- 36-3 Alexander the Great, 334-323 BC. Silver Tetradrachm. Obv. Head of Hercules (Alexander?) with anchor counterstamp behind ear, Rev. Zeus seated. Anchor was Syrian symbol, probably circulated in the Holy Land. Fine (\$150.00)
- 36-4 Alexander Jannaeus, 103-76 BC, bronze mite. Obv. Sun-wheel, Rev. Anchor. Wacks 15. This is the famous "Widow's Mite". Very Good . (\$20.00)
- 36-5 Roman Emperor Augustus, 27 BC-14AD, Silver Denarius, Lyon Mint. Rev. Caius and Lucius Caesars. Very Fine. (\$100.00)
- 36-6 Herod Archelaus, 4 BC-6 AD, medium bronze. Obv. Galley, Rev. Cornucopiae. Wacks 33, Scarce. "Archelaus did reign in Judaea" (Matthew 2:22). Fine+ (\$185.00)
- 36-7 Herod Philip II, 4 BC-34 AD, medium bronze. Obv. Head of Augustus, Rev. Tetrastyle Temple. Wacks 36, Rare. Good (\$435.00)
- 36-8 Procurator Coponius, 8/9 AD, bronze mite. Obv. Palm Tree, Rev. Grain of Barley. Wacks 43. Very Fine, Scarce in this grade (\$26.00)
- 36-9 Procurator Valerius Gratus, 15/16 AD, bronze mite. Obv. Emperor's mother's name "Julia", Rev. Three Lilies. Wacks 49, Very Scarce. About Fine (\$70.00)

- 36-10 Procurator Gratus, 16/17 AD. bronze mite. Obv. Amphora, Rev. Vine Leaf. Wacks 51, Rare. One of the most difficult Procurator coins to find! About Fine (\$125.00)
- 36-11 Roman Emperor Tiberius, 14-37 AD, Silver Denarius (the famous "Tribute Penny"). Obv. Emperor, Rev. Emperor's mother Livia seated, inscription PONTIF MAXIM (High Priest). Wacks 62. One of the most popular Bible reference coins. Very Fine (\$175.00)
- 36-12 Mystery coin! Seven-branched Menorah counter-stamped on Procurator coin. Unusual and probably unique (\$200.00)
- 36-13 No lot.
- 36-14 No lot.
- 36-15 First Jewish Revolt, 67/68 AD. Silver Shekel (the most famous Judean coin of all!). Obv. Chalice, Hebrew inscription "SHEKEL OF ISRAEL" Rev. Three Budding Pomegranates, Hebrew inscription "JERUSALEM THE HOLY". Wacks 65, scarce and very popular. Extremely Fine, well struck and nicely centered. (\$1750.00)
- 36-16 Another Silver Shekel as above, variety with narrow chalice. Extremely Fine, exceptional example with handsome natural dark patina . . . (\$1750.00)
- 36-17 Roman Emperor Vespasian, 69-79 AD, Silver Denarius. Struck at the Ephesus Mint, one of the cities that Paul visited. Obv. Portrait, Rev. Female bust. Cohen 293. Vespasian led the Roman legions at the beginning of the First Jewish Revolt; he was Emperor at the time of the fall of the Jerusalem Temple. Very Fine, choice (\$475.00)
- 36-18 Five Piece Set of Bronze "Mites" including Has-monean (double cornucopiae), Alexander Jannaeus (sun-wheel/anchor), Herod Agrippa I (umbrella/barley), Procurator Felix (palm branch), First Jewish Revolt (amphora/vine leaf). Average Very Good (\$50.00)
- 36-19 Herod Agrippa II, 82 AD, medium bronze. Struck at Paneas Mint. Obv. Head of Roman Emperor Titus, Rev. Goddess Nike. Meshorer 115, Very Rare. Fine, nice green patina (\$500.00)
- 36-20 "Judaea Capta" type struck in Palestine by Emperor Titus, 70-81 AD, medium bronze. Obv. Portrait of Titus, Rev. Nike writing on a shield, palm tree to right. Meshorer 237, Wacks 87. Fine+ (\$200.00)
- 36-21 "Judaea Capta" series continued by Emperor Domitian, 81-96 AD, bronze, struck in Caesarea, Palestine. Obv. Portrait, Rev. Nike. Mesh. 241. Very Fine, nice (\$175.00)

- 36-22 "Judaea Capta" series continued by Domitian, 81-96 AD, bronze. Minted in Caesarea, Palestine. Obv. Portrait, Rev. Minerva and Roman Trophy. Mesh. 243, Wacks 85. Very Fine, nice . . (\$245.00)
- 36-23 "Judaea Capta" series continued by Domitian, 81-96 AD, bronze. Minted in Caesarea, Palestine. Obv. Portrait, Rev. Roman Trophy. Mesh. 244. Fine-Very Fine, Scarce (\$185.00)
- 36-24 Roman Emperor Hadrian, 117-138 AD, Silver Denarius. Obv. Portrait, Rev. Romulus. Cohen 1316. Choice coin picturing the Roman Emperor who precipitated the Second Jewish Revolt by attempting to build a heathen temple on the site of the destroyed Jewish Temple in Jerusalem. Extremely Fine (\$135.00)
- 36-25 Roman Emperor Hadrian, 117-138 AD, bronze. Minted in Alexandria, Egypt. Obv. Portrait, Rev. Standing figure. Fine+ (\$35.00)
- 36-26 Roman Emperor Hadrian, 117-138 AD, small bronze. Minted in Tiberias, Palestine in 119/120 AD. Obv. Portrait, Rev. Galley. Rosenberger 15. Very Fine - Extremely Fine, choice. . . (\$185.00)
- 36-27 Bar Kochba Revolt (Second Revolt), Year 2 = 133/134 AD, Silver Denarius. Obv. Palm Branch, Hebrew inscription "YEAR 2 OF THE FREEDOM OF ISRAEL", Rev. Bunch of Grapes, "SHIMEON". Meshorer 189 variety. Rare as are all the Bar Kochba Denarii struck in the second year of the war. Very Fine - Extremely Fine . (\$750.00)
- 36-28 Bar Kochba Revolt, Year 2 = 133/134 AD, Fouree Denarius. This is the only known fouree (silver plated) denarius of the second year! Design similiar to previous coin. Unique and historically significant! Very Fine (\$550.00)
- 36-29 Bar Kochba Revolt, 134/135 AD, Silver Denarius. Obv. Amphora, Rev. Hebrew inscription "SHIMEON". Mesh. 202. Very Fine - Extremely Fine, a bit off center (\$395.00)
- 36-30 Bar Kochba Revolt, 134/135 AD, Silver Denarius. Design similiar to previous coin. About Extremely Fine, choice. Part of Latin inscription visible on obverse! (\$395.00)
- 36-31 Bar Kochba Revolt, 134/135 AD, Silver Denarius. Obv. Lyre, Hebrew inscription "FOR THE FREEDOM OF JERUSALEM", Rev. Bunch of Grapes, inscription "SHIMEON". Wacks 100. Extremely Fine (\$395.00)
- 36-32 Bar Kochba Revolt, Yr 2 = 133/134 AD, medium bronze. Obv. Palm Tree, Rev. Vine Leaf. Meshorer 195, Scarce. Fine to Very Fine. (\$275.00)
- 36-33 Bar Kochba Revolt, 134/135 AD, medium bronze. Design similiar to previous coin but different Hebrew inscription. Meshorer 211. Very Fine, nice (\$245.00)
- 36-34 Bar Kochba Revolt, 134/135 AD, small bronze. Obv. Palm Tree, Hebrew inscription "SHIMEON" Rev. Bunch of Grapes, inscription "FOR THE FREEDOM OF JERUSALEM". Meshorer 215. Fine (\$200.00)
- 36-35 Byzantine Emperor Leo I, 457-474 AD, Gold Solidus, Constantinople Mint. Obv. Emperor, Rev. Victoria. Choice Very Fine (\$295.00)
- 36-36 Crusader King Baldwin I and II of Jerusalem, 1118-1131 AD, Gold Bezant. Pseudo-Cufic legends on both sides. Friedberg 1 (catalogues for \$750) Extremely Fine (\$350.00)
- 36-37 Crusader King Baldwin or Amalric of Jerusalem, 12th Century AD, Cut Gold Dinar. These were only discovered and researched a few years ago. These fragments are extremely rare and this is the first time we have ever offered one for sale! Extremely Fine (\$200.00)
- 36-38 Crusader King Henry of Champagne, of Jerusalem and Akko, 1192-1197 AD, bronze. Obv. Fleur de Lis, Rev. Jerusalem Cross. Schlumb. III, 28, Rare. Fine - Very Fine (\$165.00)
- 36-39 Crusader King Hugues IV of Cyprus and Jerusalem, 1324-1359 AD, Silver Gros. Obv. King holding orb, seated on throne, Rev. Cross of Jerusalem. Schlumb. VI, 24. Very Fine . . (\$75.00)
- 36-40 Kaiser Wilhelm of Germany, 1898, Commemorative Silver Medal honoring visit to Jerusalem to dedicate church. Obv. Kaiser and his wife, Rev. Church. Choice Almost Uncirculated, scarce. (\$135.00)
- VERY INEXPENSIVE LOTS**
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- 36-41 Alexander Jannaeus, 103-76 BC, bronze mite. Obv. Anchor, Rev. Sun-wheel, Wacks 16A. Commonly called "Widow's Mite". Very Good. (\$25.00)
- 36-42 Alexander Jannaeus, 103-76 BC, bronze mite. Obv. Hebrew inscription "Yehonatan the High Priest, etc." Rev. Double Cornucopiae. Meshorer 14, Wacks 10. Fine (\$35.00)
- 36-43 Hasmonean Dynasty, 1st Century BC, bronze mite. Barbaric inscription, not listed by Meshorer. Very Fine (\$35.00)
- 36-44 John Hyrcanus, 135-104 BC, bronze mite. Obv. Hebrew inscription "Yehochanan the High Priest, etc." Rev. Double Cornucopiae. Wacks 9. Very Fine, sharp inscription (\$40.00)
- 36-45 Procurator Coponius or Ambibulus, 6-11 AD, bronze mite and lead (?) mite. Each similar: Obv. Palm Tree, Rev. Grain of Barley. Wacks 42-45. Most interesting pair; lead examples of ancient Judaeans mites are very rare. Each coin is Fine. (\$75.00)



36-1



36-3



36-4



36-6



36-2



36-5



36-7



36-8



36-9



36-10



36-11



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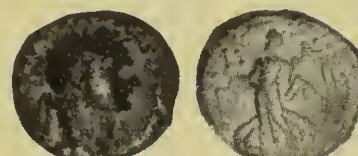
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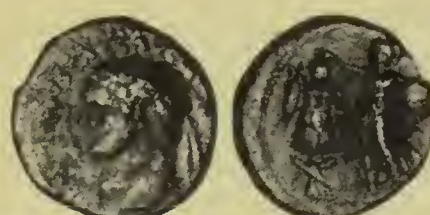
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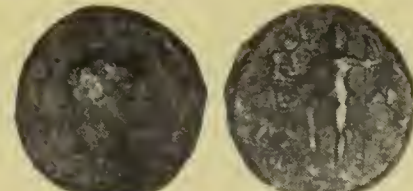
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36-23



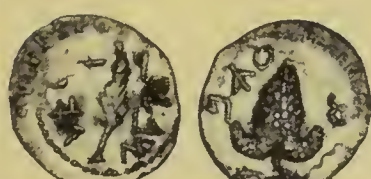
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36-26



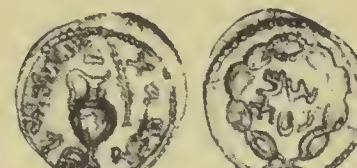
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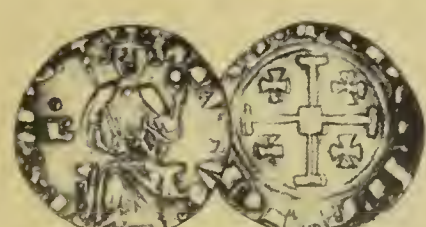
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36-29



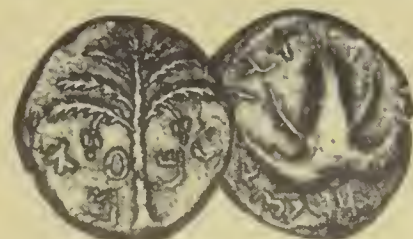
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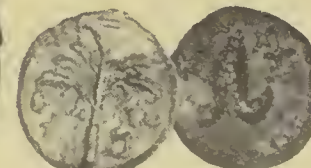
36-31



36-32



36-33



36-34



- 36-46 First Revolt, Yr 3 = 68/69 AD, bronze Prutah. Obv. Amphora with pointed cover, Rev. Vine Leaf. Wacks 74, scarce. One of first coins with "ZION" inscribed! Very Good. (\$30.00)
- 36-47 First Revolt, Yr 4=69/70 AD, bronze(1/6 Shekel?) Obv. Chalice, Rev. Lulau and etrog. Meshorer 163, Wacks 76. Fair — Good (\$20.00)
- 36-48 "Judaea Capta" series, issued by the Roman Emperor Vespasian, 69-70 AD, small bronze "As". Obv. Palm Tree, Rev. Roman Standard. Very Good/Fair, Rare (\$75.00)
- 36-49 Herod the Great, 37-4 BC, bronze mite. Obv. Eagle, Rev. Cornucopia. The only Judaea coin to feature an animal! Wacks 24. Good, crude as usual (\$28.00)
- 36-50 Herod the Great, 37-4 BC, bronze. Obv. Cross within Wreath, Rev. Tripod. Wacks 29, scarce. Fair (\$28.00)
- 36-51 Procurator Felix, 54 AD, bronze mite. Obv. Palm Tree, Rev. Crossed Shields. Wacks 60. Very Good. (\$13.00)
- 36-52 Surprise Lot of 3 Genuine Judaeen Bronze Mites, 1st Century BC — 1st Century AD. Average About Good. (\$25.00)
- 36-53 "1982 Papal Penny" commemorating historic trip to England by Pope John-Paul II. Design consists of an orb counterstamped on a large English Penny. Brilliant Uncirculated . . . (\$15.00)

AN EXCELLENT SELECTION OF INEXPENSIVE ANCIENT ROMAN COINS

- 36-54 Empress Faustina Jr. Silver Denarius, 161-180 AD, Obv. Portrait, Rev. Goddess Juno, Fine+ . (\$75.00)
- 36-55 Emperor Severus Silver Denarius, 193-211 AD, Obv. Portrait, Rev. Commemorates Victory over Parthia, Very Fine. (\$45.00)
- 36-56 Empress Julia Domna Silver Denarius, 193-211 AD, Obv. Portrait, Rev. Goddess, Fine+ . (\$40.00)
- 36-57 Emperor Caracalla Silver Denarius, 198-217 AD, Obv. Portrait, Rev. Roman God, Fine+ . (\$45.00)
- 36-58 Emperor Geta Silver Denarius, 209-212 AD, Obv. Portrait, Rev. Felicitas, Fine+ (\$45.00)

- 36-59 Emperor Maximinus I Silver Denarius, 235-238 AD, Obv. Portrait, Rev. Emperor standing between two Roman Standards, Fine+ (\$50.00)
- 36-60 Severus Alexander Silver Denarius, 222-235 AD, Obv. Portrait, Rev. Roman God, Very Fine. (\$45.00)
- 36-61 Gordian III Silver Antoninianus, 238-244 AD, Obv. Portrait, Rev. Roman God, Very Fine. (\$30.00)

HERE'S A NICE SELECTION OF THE FIRST CHRISTIAN EMPEROR —CONSTANTINE THE GREAT—

- 36-62 Emperor Constantine the Great bronze ¾ inch, 307-337 AD, Nicomedia Mint, Obv. Portrait, Rev. Two Soldiers, Extremely Fine. . . . (\$10.00)
- 36-63 Emperor Constantine the Great bronze ¾ inch, 307-337 AD, Trier Mint. Obv. Portrait with Helmet, Rev. Globe on Altar, Extremely Fine. (\$10.00)
- 36-64 Emperor Constantine the Great bronze ¾ inch. 307-337 AD, Rome Mint, Obv. Portrait, Rev. God Sol, Very Fine (\$10.00)
- 36-65 Emperor Constantine the Great bronze Follis ¾ inch, 307-337 AD, Cyzicus Mint, Obv. Portrait, Rev. Genius, Very Fine+. (\$20.00)
- 36-66 Emperor Constantine the Great bronze ½ inch, 307-337 AD, Constantinople Mint, Obv. Portrait, Rev. Two Soldiers, Very Fine. . . . (\$10.00)
- 36-67 Same as 36-66 but Thessalonika Mint. . . (\$10.00)
- 36-68 Same as 36-66 but Nicomedia Mint . . . (\$10.00)
- 36-69 Surprise Lot of 3 Different Bronze Coins of Constantine the Great, average Very Fine condition (\$30.00)

—End of Sale—

Note

Winning bidders can pay by check or credit card. All coins are guaranteed genuine. Please send in your bids on the enclosed bid sheet within two weeks. Call us if you have any questions. Good Luck!